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THE NATURE and MISCHIEF OF PREJUDICE and PARTIALITY STATED IN A SERMON

Preach'd at

St. MARY's in *OXFORD*,

AT THE

ASSIZES Held There,

March 9th. 170$\frac{3}{4}$.

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1 TIMOTHY, V. 21.

I Charge Thee before God, and the Lord Jesus Christ, and the Elect Angels, that Thou Observe these Things, without Preferring One before Another, Doing nothing by Partiality.

By *HENRY SACHEVERELL*, M. A.
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The Second Edition.

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To the Right Honorable the Lord Chief Baron *Ward*, and Mr. Juſtice *Blencowe*, Her Majeſty's *Judges* in the *Oxford* Circuit: And to the Right Worſhipful Sir *Edmund Warcupp*, Knight.

Francis Clerke, Eſq. *Simon Whorwood-A-Deane*, Eſq. *William Hindes*, Eſq. *Charles Holt*, Eſq. *Leonard Trotman*, Eſq. *William Newell*, Eſq. *Henry Peacocke*, Eſq. *William Aſtrey*, Gent. *Thomas Greenwood*, Gent. *Nicholas Marſhall*, Gent. *Richard Hacker*, Gent. *Lawrence Lord*, Jun. Gent. *Martin May*, Gent. *John Fitzherbert*, Gent. *William Bull*, Gent. *Joſeph Meadows*, Gent. *William Dalby*, Gent. *John King*, Gent. *Alexander Hawkins*, Gent. *Richard Winlow*, Gent. *J. Pollard*, Eſq. *Joſeph Sadler*, Gent. *John Goodwin*, Gent. *Thomas Gregory*, Gent.

Gentlemen of the GRAND-JURY.

AS *Your Commands Alone cou'd Induce Me to Publiſh this Diſcourſe, ſo Nothing but Your* Juſt Zeal *for the* Church *and* Univerſities, *which I have Endeavour'd Here in ſome meaſure to* Vindicate, *cou'd have Prevail'd with You to lay This Injunction upon Me. And indeed it is no Small* Glory *and* Support *to* Both, *when Men of Such* Characters *and* Fortunes, *ſhall ſo* Signally *Eſpouſe* Their Cauſe, *as ſhall give* Life *and* Credit *to* Religion *and* Learning, *and make Them Once More Eminently Conſpicuous by ſuch a* Noble Recommendation.

The Influence of Such Examples *cannot be* Confin'd *to One ſingle* County, *whilſt the* Gentry *of the Whole Nation muſt ſee Their* Own Intereſt *Involv'd in* That *of the* Clergy, *and that whatſoever Strikes at the* Church, *muſt Secretly Undermine the* State. *The Generous Concern You have Shewn for* This Ancient Seat of Literature, *is as well the Beſt Demonſtration of the* True Love *You Bear for* Your Country, *as of Your* Pious Gratitude *to* This Venerable Body, *for Your Education in* That Sound Faith, *into Which you were Baptiz'd.*

Such Open and Ingenuous Aſſertions of the Good Old Principles *of the* Church of England, *will be no leſs a Monument of Your* Honor, *Who in* This Trimming Age *Dare Boldly Defend Its* Primitive Truth, *than of the Laſting and Indelible Reproach of* Theſe Temporizing Hypocrites, *who can have the Confidence both to* Flatter *and* Betray *It, and under the* Pretence *of Its* Intereſt, *give it up to the* Inſatiable Malice *and* Revenge *of its* moſt Inexorable Enemies.

But how Happy are We in Enjoying ſo Many Living Confutations, *of Theſe* Perfidious *and* Double *Practices, in You! Whoſe* Partiality *was Only Shewn in too* Indulgent *an Approbation of the* Well-deſign'd *Labours of*

Your very Humble Servant,

HENRY SACHEVERELL.

1 TIMOTHY, V. 21.

I Charge Thee before God, and the Lord Jesus Christ, and the Elect Angels, that Thou Observe these Things, without Preferring One before Another, Doing nothing by Partiality.

AS all Government is Built upon Law, and all Law is Supported by the due Execution, and regular Administration of Justice, which is the Grand End and Design of Both : So there's Nothing that does more effectually Overturn Its Foundation, Countermine and Defeat Its good intention, and utterly Disappoint and Evacuate Its Force and Power, than a *Personal Prejudice*, or a Blind, Mercenary, and Base *Partiality*. A Vice, which the Holy-Ghost thought nothing less could Guard against, than the solemn Adjuration of the Text, Pronounc'd like a Dreadful *Anathema*, and *Commination* of Divine Vengeance upon the Guilty Offender ! When therefore the Great Apostle of the Gentiles had Constituted *Timothy* Bishop of *Ephesus*, and had Ordain'd him as 'twere the *Primate* and *Metropolitan* of *Asia* ; having plac'd so large a Part of the World under his immediate Care and Dominion, he sends him this Epistle, as the *High Commission* he was Impower'd to Act upon, full of Injunctions for his Sacred Office and Authority, and Rules for his Conduct and Behaviour in this his *Vice-Gerency* under *Christ* : And that he might keep up to the Dignity of his Character, and Discharge his High Trust and Calling, with equal Faithfulness and Integrity ; the Apostle Foreseeing what Difficulties he might Encounter in his Duty, and how Obnoxious they might render him to all the Infirmities and Inclinations of Humane Nature, that he might be neither Over-rul'd by Passion, Bias'd by Interest, or Perverted by Prejudice, Charges and Conjures him by All that is Holy, that as he should Answer it at the Great Judgment of the Last Day, in that Tremendous *Court of Judicature*, where the Secrets of All Hearts shall be Reveal'd, that as he Rever'd the *Sentence* of God, and the Lord Jesus Christ, in the Presence of the Elect Angels, *He would Observe these Things, without Preferring One before Another, Doing nothing by Partiality.*

Now tho' this may be thought to be Directed to Him onely, as a *Spiritual Judge*, with Regard meerly to His *Episcopal* Jurisdiction, the Power of Ordination, Censure, and Absolution, the Oeconomy and Discipline of the *Church*, yet as 'tis a Precept resulting from the Primary Nature, and Origin of Equity ; or being rather Its very Notion, and the sole Method of Its Administration, It may be Extended to, and will be found a Duty of equal Use and Obligation in, All *Judicial* Cases relating to the Body *Politick*, as well as *Ecclesiastical*. And truly 'tis not easy to Determine, Whether *Government*, or *Religion*, has suffer'd more from *Prejudice* and *Partiality*, to which they will for ever stand such Irreconcileable Enemies. 'Tis This that can Transform the One into Enthusiasm, Superstition, and Atheism ; and the Other into Fraud, Bribery, and Oppression ; Fill Our

Church with Bigots, Fanaticks, and Infidels; Our Courts with Parasites, Informers, and Sycophants; and if not Timely Prevented, Subvert the Peace and Establishment of Church and State, and Deprive us of what we can possibly Claim as our Right, either by Humane, or Divine Law. Which I hope in the Prosecution of this Discourse to make Evident, under the Consideration of these Three General Heads:

I. First, I will Endeavour to State the True Nature and Bounds of these Vices Prohibited in the Text, and shew wherein they consist.

II. Secondly, I will Point out the Causes from whence they flow, whereby their Guilt and Malignity will appear.

III. Thirdly, I will Lay open the Fatal Influence they have in their Pernicious Effects and Consequences, so as more powerfully to induce us to Prevent, or Remedy them.

I. And First to State the True Nature and Bounds of these Two Vices prohibited in the Text, and to shew wherein they consist. In order to which, We may observe that this Expression, Χωρὶς προσκλίματος, seems to be render'd with too much Latitude in our Translation, by *Preferring One before Another*, which confounds it with *Partiality* that follows; but as the Original signifies, and the *Vulgar Latin* translates it, denotes *Prejudice*, which is a Thing as much Separate and Distinct from *Partiality*, as the Cause is from the Effect. and is indeed the necessary Fountain from whence it is Deriv'd. For a Man may be *Prejudic'd*, or have his Mind Prepossess'd with Vicious Inclinations, and yet in some Respects, and in some Cases, not *Act Partially*, and according to their Tendency. As an *Atheist* may do an Act of Charity, or as the *Wicked Judge* in the Gospel, *that fear'd neither God nor Man*, Avenge Oppression, and Give a Just Sentence on Iniquity. Tho' it must be confess'd, that 'tis very Seldom, and indeed the Work of Chance, and contrary to the Regular Course of Nature, when Men's *Actions* are not Correspondent to their *Principles*. But on the other Hand, Whoever is Guilty of an Undeserved, Unwarrantable, and Injurious Act of *Favor*, or *Rigor*, must be Prosum'd to have his Mind Sway'd by a False Pre-conception, and to be Govern'd by the Wrong Propensities of a Deprav'd Will, a Distorted Judgment, and a Malicious Inclination.

Hence the True Nature of *Prejudice* may seem to Consist in this, That it is a Premature, Indeliberate, and Irrational Opinion, hastily fix'd in the Mind, either *For*, or *Against* any *Person*, or *Thing*, not arising from any Light, or Convistion of the *Understanding*, or the Merit, or Evidence of the Cause, but from the Predominant Controul of the *Will*, and the Arbitrary Impulse of Humour, or Imagination, Aversion, or desire. And it may be Call'd a Kind of *Moral Sympathy*, or *Anthipaty*, or a *Fantastical* Liking, or Hating any Thing, not so much from Reason as Caprice. Now tho' it is Unnatural for the Mind to Hang and Fluctuate in an Equipendency, in Relation to any Thing propos'd to the Thoughts, and that it must determine its Judgment one way or other, yet This ought always to be Regulated by the Clear Demonstration of Sense and Argument; where the

the Subject will admit of it, and by the most Probable Proofs where it will not. When the Understanding *Certainly* perceives the Truth of Things, it enjoys an Infallible Knowledge, and leaves no Room for Doubt, or *Prejudice*. But the Compass of this is so Narrow and Confin'd, that It serves only to Upbraid our Ignorance, and to Mortify our Pride and Ambition in this Dubious and Gloomy State here below. A Consideration One won'd think Sufficient in it Self to make Mankind Cautious in Entertaining Opinions, and Solicitous in Establishing their Truth, to Keep their Minds, Single, Free, and Untainted, Ready to Receive Conviction, and not so Pertinacious as to Refuse all further Information, and *Like the Deaf Adder, to stop their Ears to the Voice of the Charmer, Charm He never so Wisely.*

If Men Judge before They have Throughly Examin'd the Force of Those Arguments, that shou'd Determine their *Last Thoughts*, it must be Owing to Fortune, that they Stumble upon Truth, and find by Accident what They Grope after in the Dark. They *Shoot* at Random, and 'tis a Miracle if They Hit the Mark, at which They never *Took Aim*. This is the Prime Source of Error in the World, Men in Defence of their own Opinions, Declare War against all Opposers: When They have once *Pronounc'd* their Sentiments, They are Resolv'd to Maintain them, and Delude Themselves into the Belief of their own Judgments, for no other Reason, but because They never Thought Otherwise. Which indeed is to Presume that They Judg'd Right, because They never Judg'd as They Ought. For then are We only properly said to *Judge*, when We have Travers'd o'er the whole Extent of our Subject, and have nicely Compar'd the different Habitudes It bears, with Respect to it Self, and Other Beings, when We have Weigh'd every Doubt, and Difficulty in the Ballance of Reason, when the Mind has Gradually Run through, and Unravell'd the Intricate Chain of Thoughts, and Consequences belonging to It, till at last upon a Compleat Survey, It Collects, Distinguishes, and Adheres to the Truth it must Rest upon, and Confide in. But how Few are there, whose Business and Leisure will admit of such a Dilatory Search, thus Accurately to Sift and Explore every Particular, that can Let in Light upon an Obscure and Ambiguous Question? And how few Things are there, that will allow such a Thorough Disquisition, such a Full, and Adequate Discovery?

But are We therefore to Throw up, and Abandon our Selves, to *Scepticism* and Infidelity? And for fear of Incurring the Guilt of *Prejudice*, and the Difficulty of Avoiding it, Believe Nothing, but what we are to Expect a Scientifical Certainty of? Must We *Trim*, and Waver, and Change our Judgments, as often as We meet with a Knotty Objection that Perplexes Us? Doubtless That is as Little a Proof of a Man's Courage, as his Reason, of his Honesty, as Religion, and as much Reproaches his Understanding, as his Manners. And on the Other Hand, must We Blindly Resolve to be Ignorant, and become such *Perverse Bigots*, as to Stick to the First Crude, and Indigested Notions, that Arise from the Fumes of Lust, or the Heats of a Disturb'd and *Whimsical* Brain? Certainly the Danger is Equally Great on Both Sides, and there must be some Safe and Middle Way

betwixt these Extreams. When a Man has with all due Care, Integrity, and Circumspection fairly discuss'd his Opinion, and the Testimony on all Sides has been Calmly and Impartially Debated, He may with a *Moral Assurance*, give in the Verdict of his own Judgment, which He is Oblig'd to Stand to, and Defend, both in Justice and Honor, till better Evidence Appears, and Convinces Him to be in a Mistake. But to Assert his Notions Right or Wrong, to Shut his Eyes against the Light, Contumaciously to Withstand all Perswasion, and to Bid Defiance to Reason, is to be Wilfully and Obstinately *Prejudic'd*.

In a Word, as He who Acts with this Ingenuous Fidelity, may Rationally and Laudably Assent to those Propositions, against which He at present sees no sufficient Objection: So He who is possess'd with that Obdurate *Self sufficiency*, as to Imagine his own *Maxims* Incontestable, and above the Reach of all Contradiction, must necessarily be Deluded into Falshood and Error, and Involv'd in that *Prejudice* Condemn'd in the Text.

Thus far *Prejudice* has been Confin'd only to Matters of *Speculation*, and is to be Considered as a Kind of *Intellectual* Sin, and as an *Error in Judgment*; but when it comes to Break out, and Exemplify it self in Action, then it Commences *Partiality*, which is an *Error in Conscience*, and a Visible and *Practical* Instance of it. But I come, in the Second Place, to Account for all those Secret Causes and Methods whereby We are Betray'd into the Errors of *Prejudice*.

II. And truly Whoever searches this Vice to the Bottom, and traces it up to its Original, will find it a very early Principle, deeply Rooted in our Corrupted Nature; springing from the Fundamental *Stamina* of our Constitution, growing up, spreading, and incorporating it self, with the Vital Frame an Essence of our Being. To this Fatal Bent, and Devious Irregularity, that Human Nature receiv'd in the Forfeiture of its Primigenial Innocence, is to be Attributed This Πρῶτον Ψεῦδος, as the *Ancients* Styl'd it, This Heredirary Falshood. To which is imputed that almost irresistible Sway, that Our Headstrong, and Tyrannical Will, Usurps over our Imporent Reason, leading it Captive, and Suborning it to the most Reproachful Compliances. However This may be Ridicul'd, by Profane and Senseless Atheists, as *Cant* and *Hypothesis* in Divinity, who are indeed the Greatest and most Scandalous *Examples* of its Truth: It cannot be Deny'd, but that the State We are now in (and such a State must be a Faint Transcript of the Beautiful Image of GOD, wherein We were Created) that not onely the Disposition, Temper, and Habit of the Soul, but oftentimes the very Power of its Reasoning, the Formation of its Idea's, and Judgment, do very much Depend upon the Contexture of the Organs of the Body, and Cooperate, and in a manner *Sympathize* with its Prevailing Humours. There is a sort of Judgment as Peculiar to every Man, as the Turn of is Face, which proves to be, and may be call'd a *Complexional Prejudice*; Presiding variously in all Men, according to the several Different Proportions, and Mixtures of the Elements in Their Constitution; a Corporeal Kind of *Energy*, or Superior Inclination, to

which

which the Mind is very much subject, and from whence it Forms its *Singular* Affections, and takes all the *Colours* and *Figures* of its Passions. This is what the *Naturalists* have styl'd the Ἰδιοσυγκρασία, the Main Governing Ingredient in the Composition of Nature, which Runs through, and Mingles with its whole Mass, gives a Tincture to all His Actions and Conceptions, Denominates the *Distinguishing Genius*, and by Discriminating one Man from another, seems to be a Principle of Individuation. These are as the *Philosopher* calls 'em, Ξυγγενῆ Ἀῤῥωστήματα *Connate Infirmities*, that are Born and Bred in Our Blood, and that produce Our Darling Vices, which, as the Apostle says, *so Eeasily beset Us*, and Imperceptibly Slide and Insinuate themselves into our Practice. These *Intestine Temptations* incessantly Attend upon the Mind, by which it is Warp'd and Seduc'd, not without Proclivity and Satisfaction. They are the Center in which all our Passions Terminate and Joyn, tho' never so much Repugnant to Each Other.

This will appear very Manifest, if We turn the Mind inward upon it self, to view all its secret Workings, and Trace its Invisible Labours, in its Dark Cell, by the Springs that Actuate it. This We shall find the Grand *Master-Wheel*, that Communicates Motion, and Life, to the whole Machine. Where a Man's Nature is wrought up with Impetuosity and Fire, the Spirit will Exert it self in Boldness and Ambition, in Rage and Rashness, in Turbulency and Choler. This will make all His Counsels Sanguine and Precipitate, His Actions Unadvis'd and Unsteddy. What ever *Strikes* the Imagination thus *in a Heat*, makes a strong, tho' not always a lasting Impression, and Hurries the Man away into Inordinate Transports. This Constitution, if not subdued by the Assistances, of Wisdom and Grace, will neither let Us Reason cooly, Judge sedately, or Act consistently. It Drives and Over-powers Our Falculties, raises a kind of *Hurricane* in the Soul, and so Ruffles and Discomposes its Serenity, that it is no more capable of Discerning Truth, than a Troubl'd Sea of reflecting a Perfect Image. This Violent Temper has generally the Misfortune to be attended with Pride and Conceit, Vanity and Self Love, Vices that Darken the *Inward Man*, and Infatuate and Besot his Understanding, and leave Him utterly incapable of Conviction. For They make Him in Love with His Own Errors, Doat upon His Follies, and Admire His Deformities. They expose Him to the most Ridiculous Absurdities, to Justify and Adore His Own Crimes, and to Vilify and Depretiate Other's Merit and Vertue. Upon which account He Scorns Others, and is Himself Despis'd; while He Rails at Them He is no less Reproach'd, and is Detested by that World which He Presumes to Abhor. Such Men are always carried on with a Bitter and Furious Zeal; Fly into Extreams, Love, or Hate in Excess, and View every Thing throug a Wrong Glass, either Magnify'd, or Diminish'd too much, by *Prejudice* and *Partiality*. They are Impatient of Contradiction, Implacable in their Resentments, Boundless in their Hopes, Fierce in their Prosecutions, Uneasy under Delays, Exalted with Success, and Dejected with Disappointment. Like the Poor *Demoniack* in the

Gospel, They *are sometimes cast into Fire, and sometimes into the Water*, and never at Peace, or Tranquility with Themselves.

Thus does *Prejudice* flow from a Tumultuous and Inflam'd Imagination, which never fails to make either an *Atheist*, *Bigot*, or *Enthusiast*; and 'tis difficult to Judge, which is the Worst Madness, *to Believe Any thing, or to Believe Nothing*: For Either of 'em perfectly *Un-Man* us, Dethrone our Reason, and subject it to all the wild Extravagances, and impious Suggestions of a Sophistical Fancy, and unbridl'd Appetite. The Certainty of Sense, and Autority of Divine Revelation, and all the Common Methods of Natural Knowledge, must be equally Thrown up and Discarded in this Case, where Men pretend to such a New Infallible Illumination, as must Supersed all Previous Instructions, either from G O D, or Nature. Such Perswasions as these, when they once come to be settl'd in the Mind, Magisterially Insult over it, Baffle and Bear down its Faculties, and Demand its Assent and servile Compliance. Like Evil Spirits Blended with their Natures, they Animate 'em with strong Impulses and Delusions, break through all the Restraint of Reflection, and carry Men, like the *Swine* in the Gospel, Headlong into Perdition.

Again, Where Envy, Jealousy, or Revenge get the Upper-Hand in a Man's Temper as they are Active, Busy and Prying Passions, and indefatigably Working in Secret, and always keep the Soul Awake, standing upon its Guard, and ready to give, or war a Blow, so they prepare and qualify it, to Wrest and Misinterpret the Reports it receives; and by casting a *False Medium* before its View, play upon it with all the Illusion of deceitful Colour and Appearance. They make it like a Sick Stomach, either refuse the wholsome Diet when 'tis offer'd, or convert what it swallows into Poyson, and the Corruption of a Disease.

Where Phlegm and Melancholly make the Blood Stagnate, they Stupify the Soul, strike a Chill and Damp upon the Conscience, and render all its Conceptions Gloomy, Spleenatick and Sour. Men of this austere and sullen Temper, Contemplate nothing in the Divine Nature, or Law, but their Justice and Rigor; Represent GOD as an Hard and Inexorable Master, Trampling upon his Vassals, and Loading them with unreasonable Chains, and Impositions, *taking up what He laid not down, and Reaping what He did not Sow*, and making the Work of His Own Hands, the *Reprobated* Vessels of Eternal Wrath, and Vengeance, for *Invincible* Ignorance, and *Necessary* Infirmities. This is a sad Prelude to Despair, which G O D permits some Self Tormenting and Desponding Men to Fall into, and is the most powerful Efficacy of *Devilish* Imposture, which can perswade Men to Invent, and Believe such Monstrous and Absurd Tenets, so Derogatory from the Infinite Goodness and Mercy of G O D, and so utterly Repugnant to his Glory and Honour. With these Men, a Timerous Distrust, *a fearful looking for of Judgment*, and a Superstitious Horror, Usurp the place of Reason, and the Sacred and Inviolable Name of Conscience. Their Charity is made up of Spiritual Pride, Peevishness and Censoriousness, They Treat their Brethren in their Devotions with Blacking

ning Contumelies. and Dire Execrations, and even G O D Himself with Amazing Impudence an Blasphemy.

It is Manifest, in all these Cases, that the Operations of the *Sensitive* Soul are Mistaken for Those of the *Rational*, and the Acts of the *Will*, for those of the *Understanding*; that a strong Perswasion, and Inveterate Stubborness, imposes upon Men for Evidence and Illumination; and Fancy and Inclination, for Demonstration and Science. These are the *Internal* Grounds of *Prejudice*, and which are laid as the *Basis* of all False Notions, and Chimerical Speculations; and prepare the way for the Erroneous Conduct of our *Moral* Practice, which is usually Guided by them. Which I come now more Distinctly to Consider, under These Following Heads; to which all that Variety of *Prejudice* that Reigns in the World may be Reduc'd, as it Arises from One, or More of These Causes. Namely from,

1. *Education* and *Custom*. 2. *Ignorance* and *Affectation*. 3. *Conversation* and *Company*. 4. *Authority* and *Example*. 5. *Interest* and *Party*. 6. *A Vicious* and *Debauch'd Life*.

1. And First as to those *Prejudices* that are Deriv'd from *Education* and *Custom*. The First Impressions that are made upon the Mind in the Tender State of Infancy, strike so Strongly upon it, and sink so Deeply into it, that Nothing can, without much Force and Violence, Erase those Durable Characters. Le these *Sensitive Rudiments* be never so Wrong and Absurd, They will, if not timely Corrected, carry a Commanding Influence over all the Opinions and Conduct of Our Future Life; give a Taint to every Thought and Action, and make 'em either stand Approv'd, or Condemn'd, as the fall in with, or Impugn these Elementary Draughts of Our Knowledge: Which are often, tho' Falsly Appeal'd to by Sensual Men, as the Great Test of Reason, the Standard of Truth and Falshood, and as the *Lively Oracles* of G O D and Nature, set up in our Breasts, for the Last and Infallible Determination of all Doubtful Controversies. This many *Epicures* look upon as the Immutable *Rule of their Faith* and Assent, and will Credit Nothing else, tho' Recommended with the Highest Evidence of Revelation. Reason here Loses its Force, and Argument Recoils without Entrance. For when these *Original Prejudices*, begun by the Senses, and Improv'd by Villainous Instruction, have Crept into the unguarded Understanding, by Long Familiarity They Contract a Friendship with it, till at last They Cleave to, and are almost Inseparably United with it. Thus, when a Man has through a *False Education*, been long Train'd up in, and Devoted to any Opinion, and it is become *Habitual* to Him, it passes into a Second-Nature, which as 'twere extinguishes the First, by Superinducing a sort of Necessity of Acting according to its Motions. For tho' the Understanding may be sometimes Reluctant, yet when the Will is so Prepar'd by *Custom*, as to become Inflexible, the Other Faculties of the Soul are Resign'd to an Undisputed and Implicit Obedience. Thus Men Live and Believe as They are Taught, and owe their Religion to the Tenets imbib'd in their Early Years, and to the different Way and Fashion of their Country. They Grow like Plants as They are set, Partake

take of the Soil they Riſe out of, and bring forth Fruit according to their *Radical Moiſture*, and ſcarce ever wear out the Principles They were *firſt* ſeaſon'd with. Certainly there cannot be a Greater Proof of the Inſuperable Dominion, as well as ſtrange Abſurdity of theſe *Infant-Prejudices*, than that Irrefragable and Blind Zeal, wherewith Men of all Different Perſwaſions, and Religions in the World, as inconſiſtent with each Other, as GOD is with Falſhood, Tenaciouſly Adhere to the moſt Irreconcileable Contradictions; and yet every One thinking Himſelf in the Right, and his Adverſary in the Wrong; as if there was no ſuch Thing as Real Truth, or Reaſon in Nature. So deeply Rooted is the *Prejudice* of *Education*, ſo Deſpotick and Unqueſtionable the Authority of *Cuſtom*, that it ſhall compel Men to ſwallow Traditional Nonſence and Lyes, tho' never ſo Groſs and Impious; and make 'em afterwards as Impudent in Defending them, as They were at firſt Sottiſh in Embracing them.

2. But, Secondly, as *Prejudice* is the Effect of *Education* and *Cuſtom*, ſo is it alſo of *Ignorance* and *Affectation*. The various Conditions and Stages of Men's Lives, join'd with the Obliquity of their Will, and want of a ſolid Regard to their True Intereſt and Eternal Welfare, Betray 'em into *Ignorance*; from whence, according to their particular Circumſtances, *Peculiar Prejudices* flow. And a Ridiculous *Affectation* of an Imaginary Fame, leads Others into a Petulant and Heretical Singularity; which, as 'tis the Source of Unaccountable *Prejudices*, ſo thoſe *Prejudices* produce as Wild and Incomprehenſible Errors.

Thoſe whom Providence has plac'd in a Lower Sphere in the World, whoſe chief Solicitude is to Provide for the Hard Exigencies of a Miſerable Life, muſt have their Minds as Humble and Narrow as their Fortunes; and owe the little Improvement of Both to the Condeſcenſion of their Superiors, and conſequently Think and Act as they are Directed at Second-Hand.

Others, that are Engag'd in a Tumult and Hurry of Buſineſs, ſcarce give Themſelves Leiſure to Retire into their Thoughts; to State their Inward Accounts, Settle *the One Thing Neceſſary*, and Sound the Truth and Certainty of their Principles. Their Minds are ſo Full with the Subſtantial and Engaging Concerns of this Life, that they find little Room for thoſe of the Next. If their Affairs Increaſe Here, they trouble not themſelves with the Expectations of Hereafter. Wealth, Honor, and Eſtates are their Aim; they Deſpiſe Contemplation and Knowledge, as *Pedantry* and Amuſement, fit only for the Converſation of Scholars, and the Idle Speculation of Bookiſh and Melancholly Men. Money is no to be Got by *Syllogiſm*, and an Argument is *Worth* nothing, that will not ſerve to Promote Trade. *If* theſe Men have *Any* Opinions, they muſt take them upon Truſt, without Examining their Credentials, and conſequently Live and Dye in one continued Circle of *Prejudice* and Miſtake.

Others, who Enjoy all the Noble Advantages of a Learned Education, and want neither Time, Friends, nor Abilities, to furniſh 'em out for a ſtrict and impartial Search after Truth, are either Carry'd off by Diverſion,

or Pleasure; or Industriously Avoid such a *Disagreeable Scrutiny*, as would Let 'em into a True Knowledge of themselves, and fill 'en with a Just Shame and Remorse, on the Odious View of the Folly and Iniquity of their Designs; and the Extravagant Waste and Abuse of those Excellent Gifts and Endowments, GOD and Nature had Enrich'd 'em with, for the Service and Honor, the Defence and Ornament of their Country and Religion. How Great Pity is it, that these Men will Form no Other Judgments, but such as are Suitable to their *Libertine* Course of Life, which makes 'em seek after Arguments to Defend, instead of Correcting it! They are contented with a Lazy and Supine *Ignorance*, to Know and Believe just what is in Fashion, and to *Subscribe the Articles* of Other's Faith with an *Implicit* Consent.

On the Other Hand, even *Learning* it Self, if not Regulated by Piety, Humility, and the True Fear of GOD, may not be without its *Prejudices* and Errors, into which some Vain-glorious Men, Thirsty of a Name, are Unfortunately Mis-led, to its Great Dishonour. Hence some, that are wholly Govern'd by Singularity and Novelty, Affect what is *Abnormous* and Surprizing, they endeavour to Think out of the Way, and to shew their Wit in maintaining *Paradoxes*, scorn to go in the *Common Road* and Beaten Track with the Rest of Mankind. These *Patrons* of *Conjecture* and *Hypothesis*, are so Enamour'd with their Own New-fangl'd Conceptions, that They will Renounce their Religion, if it does not square with their Opinions, and sooner Quit the *Gospel* than their *Systems*. They will Impiously Dare to Prescribe Rules to Providence, and Constrain GOD to Work in their Own Ways and Methods; and Presumptuously set Bounds to the Infinite Power and Wisdom of the Almighty, and say, *Hither to shalt thou Go, and no further*. Tho' They are never so fully Confuted, they will never be Convinc'd; They are Wedded to their Empty Curiosity, Embrace a Treacherous Fallacy, and Hold fast a Destructive Lye. What a vast Discredit and Mischief this has brought upon Learning and Religion, and how much it has Tended to Undermine and Subvert the Truth and Authority of the Holy Scriptures, by Solving the Great Miracle of the *Divine Creation* by the *Novel Shemes*, and Senseless *Theories*, of *Humane* Invention, and *Philosophy falsly so call'd*: and by Impiously Fathoming the Profound, and Mysterious Doctrines of Christianity, by the short Line of shallow Reason; We have felt by so sad an Experience of late, as one wou'd think shou'd be sufficient to Awaken the *Legislature*, to Punish and Prevent such Barefac'd and Presumptuous Impiety, and to Blast the Impudent Endeavours of these Arrogant and Self conceited Opiniators.

3. Thirdly, Another Cause of *Prejudice* is *Conversation* and *Company*. I shall not trouble this *Venerable Assembly* with a Nauseous Detail of the Common Methods us'd to Debauch Men's Lives in *Private* Conversation, but shall rather chuse to Touch upon some more Notorious and *Publick* Instances, to the Scandal of the Present Age, of Men that make it their *Employment* to *Corrupt Youth* in their *Principles*, whereby They are Encourag'd and Confirm'd in their Profligate *Prejudices* against the *Establish'd Church*

Church and *Government*. If a *Young Gentleman* does not *Correct*, He may at leaſt *Divert*, the *Falſe Notions* He has impreſs'd upon His Mind, whilſt they lie *Dormant* in his Own Breaſt. But when He is drawn in, by theſe *Modern Achitophels*, into an Aſſociation of Sin, where their Buſineſs is to Improve His, and to Propagathe their Own *Seditious* Opinions, Approbation will give New Life and Force to His Errors, and by Degrees *Cultivate* their *Growth* into a deliberate and ſettl'd *Maturity*. Shame may at firſt lay a Check and Reſtraint upon his Vicious Propenſities, which Converſation and Number by Degrees Leſſen, and at length Extinguiſh. 'Tis almoſt Impoſſible for *Innocence* to Breathe *Untainted* in an *Infectious* Air, or to preſerve it ſelf Chaſt and Undefil'd amidſt the Inſinuations, and Wiles of Subtle and *Deſigning* Men ; who by Miſ-repreſenting Truth and Religion, under an Odious and Ridiculous Dreſs, by Scouting and Scoffing Vertue out of Countenance, by Impudent Harangues and *Panegyricks* upon *Lewdneſs* and *Profaneſs*, Set-off and Recommended with the falſe Embelliſhments of *Wit* and *Rhytorick*, *Addreſs*, and *Complaiſance*, Pretended *Counſel* and *Friendſhip*, Inſtill all Looſe and Curſed Tenets into Unſtable and Unwary Minds ; and Inject the Principles of *Phanatiſm*, *Deiſm*, and *Atheiſm*, and Sow the *Seeds* of *Damnation*, in a Corrupt and Perverted Judgment. With what Fatal Succeſs Theſe *Cabals*, for *Propagating* Sin, and *Societies* for *Debauching*, inſtead of *Reforming Manners*, have Planted Themſelves up and down in the Kingdom ; with what Induſtry and Diligent Application Theſe *Apoſtles* of *Darkneſs*, and *Emiſſaries of the Devil*, have Purſu'd their *Helliſh Cauſe*, is too Lamentably apparent, both from that Open *Profeſſion* they have Dar'd to make of their Licentious and Intolerable *Hereſies* ; nay *Approbation* and *Countenance* they have receiv'd from ſome *Great Men*, as well as the Poyſnous and Heterodox Opinions, and Lewd Lives of their *Patrons* and *Advocates*. A Crime, which as it ſurmounts all Sharpneſs and Severity of Expreſſion to Deſcribe, requires the utmoſt of Sharpneſs and Severity to puniſh it ! For 'tis of ſuch a *Black* and *Flagrant* Nature, of ſuch Pernicious and Deteſtable Conſequence, both to *Church* and *State*, *Religion* and *Government*, that 'tis a Diſgrace to *Both*, it ſhou'd Eſcape without Condign Vengeance in a *Chriſtian* Dominion, which by Impunity may pull that Dreadful Vengeance down on its own Head, which is due to thoſe *Inſolent Malefactors*. But to leave this Grating Reflection and proceed. Where *Innocence* is thus got into the Enemy's *Quarter*, it muſt *Surrender* it ſelf, or Expect to *Find* none. Which Suggeſts,

4. The Fourth Cauſe of *Prejudice*, Namely *Authority* and *Example*. Theſe are as 'twere *Palpable* Arguments which Appeal to the Senſes, They come Vouch'd with *Perſonal* and *Viſible* Evidence, Convince by *Matter of Fact*, and ſeem not to leave the Judgment in the *Suſpence* of Election. No Wonder therefore, That the Underſtanding ſhou'd Credit the Eye-ſight, and not Diſtruſt the Reports of Senſe. So Powerful is the Cheat and *Prejudice* of *Authority*, it can ſcarce leave Room for Speculation, but Ratifies and Illuſtrates the *Sophiſtry* of its Rules, by the *Examples* it Alledges

ledges of their Practice. But how Ridiculous and *Inverted* a Way of Reasoning is this, to Prove the *Truth* and *Morality* of any Man's *Actions*, by his *Pretended Principles*? Whereas We ought to Judge quite Contrary, and Prove the *Truth* and *Morality* of his *Real Principles*, by his *Apparent* and *Expreſs Actions*. Yet however Abſurd and Irrational this *Maxim* is, it has Miſled more Men into Guilt, Error, and *Prejudice*, than any Fallacy beſides, that puts upon Our Judgment. How Few are there in the World that know how to *Diſtinguiſh* betwixt Men's *Honeſty*, and their *Characters*? Not the *Vulgar* only are Miſtaken, with Outſide Pomp and Figure, with the Appearances of Wealth and Grandeur, which like Falſe Beauties, Glitter at a Diſtance: but even thoſe of more Conſiderable Capacities, through an *Over-candid* Judgment, or a *Latitudinarian Charity*, think it impoſſible, for Men of Parts and Learning, of Eſtabliſh'd Fame, Eminency and Power, to *Apoſtatize* from Truth, or Eſpouſe any Falſe Opinions, or Doctrines. They think it as much want of *Senſe*, as *Good Breeding*, to Queſtion their Authority, which ſtands Confirm'd by the Venerable Seal of Dignity and Antiquity, and has been Continu'd down to them as an undiſputed Title, which they have held Poſſeſſion of through Age and Tradition. Thus Men Deceive themſelves with *Inſtances* inſtead of *Reaſons*, take their *Creed* by *Proxy*, as 'tis Dictated by their Miſtaken *Parents*, Magiſterial *Tutors*, or *Eccleſiaſtick Directors*; and Stake their Faith upon the *Suppos'd* Probity and Capacity, the Number and Integrity of their Leaders and Authors. As if Truth was to *carry it by the Poll*, and Religion was to be Decided by the *Majority of Voices*. To be Born down the Stream, and blindly follow the *Preſcriptions* of Others, is almoſt the Inevitable Road to doing Ill. For the Multitude are generally Deceiv'd, and there's ſuch an Univerſal Corruption in Morality, and Men's Vices ly ſo Intermixt with their Virtues, and ſo hardly to be diſtinguiſh'd, that *Precedents* are ſcarce ever to be Truſted, unleſs in Caſes of Demonſtrative Virtue and Equity, and ſometimes in Matters of Indifference, Decency, or Faſhion. Beſides, there was ſcarce ever any Opinion Broach'd in the World, tho' proceeding from never ſo Craz'd a Brain, but has found ſome Men, either *Fools*, or *Knaves*, enoug to Eſpouſe it. Mankind Walk like *Beaſts* in a *Track*, no Error ever wanted its Profeſſor, no Profeſſor his Diſciples; for One *Bad Example* ſhall have Ten Thouſand more *Sordid Imitators*, than a Hundred *Good* Ones: Eſpecially if it proves.

5. Fifthly, To fall in with their *Intereſt* and *Party*, which carry an *Overbearing Prejudice* with it. When once Men have *Liſted* themſelves into a *Party*, they never conſider the *Merit* of the *Cauſe*, but at all Adventures follow their *Ring-leaders*; Stick to their *Colours*, and Obey the *Word of Command*, let it be to the *Right* or *Left*. The Management of *Parties* being like that of *Making War*, wherein there is always a *Falſe Reaſon* given out, to Juſtify the Proceeding; bnt the *True* Cauſe and *Reaſon* of *State* Suppreſs'd and Conceal'd. The Treacherous *Hook* muſt be Cover'd with a Specious Bait, and the Deadly *Pill* muſt be Artificially Gilt, before they can be Swallow'd, or do Execution. Hence theſe Skilful Incendiaries

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in Government, to make their Ungodly Stratagems and Revolutions paſs upon Mankind, have Amus'd them with the *Kingdom of Chriſt, and the True Worſhip of God, the Defence of his Saints, and the Extirpation of his Enemies, the Vindication of Liberty and Property, the Aboliſhment of Hereſy, Superſtition and Epiſcopy, the Publick Good and Salvation of Souls*, which are the Glittering Pretences, and *Godly Trepans*, with which Crafty *Politicians*, and Deſigning Knaves, Cajole and Delude the Credulous World, and *Sanctify* the moſt Abominable and Execrable Villainies. Whereas, God knows! There's Nothing meant by all this *Holy Jargon*, and *Scriptural Sham*, but to Caſt a Miſt upon Men's Brains, to Lead them *Blindfold* into the Devil's Snare, to Prevent their Repentance, and to Damn them with more Security. To Play upon their Faith with all the *Phariſaical* Artifice and *Legerdemain* of Works, and to Diſguiſe and *Conſecrate Avarice* and *Oppreſſion*, *Ambition* and *Injuſtice*, *Murder* and *Rebellion*, and even *Regicide* and *Sacriledge*, under the Venerable and Sacred Name of *Conſcience*. This is the Diſtinguiſhing *Dialect* and *Shibboleth* of *Faction* and *Sedition*; and truly 'tis an Amazing Conſideration, what ſtrange Power and Influence this *Enthuſiaſtick Cant* has had in all the *Civil-Wars* and Diſturbances of *Europe*, and Particularly in Our *Own Kingdom*; wherein, like a kind of *Witchcraft*, (to the Infernal *Enchantments* whereof the Holy-Ghoſt has thought fit to Compare thoſe of *Rebellion*) it Animated a Body of People into a *Religious Phrenzy*, to Act the moſt Aſtoniſhing Impieties: For God's Sake to Pull down his *Church*, Murder his *Anointed*, and to Lay a whole Nation in Blood and Ruin. And ſuch is the Malignant Virulence, and Implacable Rancor of *Phanaticiſm*, which is Nothing elſe, but a moſt full and *Comprehenſive* Combination of all Wayward and *Diabolical Prejudices* in One, that We can ever be *Secure* from its *Reſtleſs* and *Embroiling Deſigns*: If the *Fruitful Monſter* is *Lopt* in One Part, it *Sprouts* up in Another; and like the *Evil Spirit*, which Poſſeſſes it, can Appear in all Differenr *Forms*, to Act its *Illuſions* upon Mankind. For if We were to Conſider its Progreſs, in all that *Series of Rebellions*, from its *Odious*, and *Never-to-be-forgotten Æra* of Tranſcendent Villainy, in the Year *Forty One*, We ſhall find the ſame *Jeſuitical Principles*, like a *Plotter* in *Maſquerade*, only Changing the Name, but carrying on the ſame Machinations and Wicked Practices in *Church* and *State*, to the Subverſion of our Conſtitution in Both, down to this Preſent Day. An Argument One wou'd have Wiſh'd had been thought Sufficient, to have Induc'd our *Wiſe Legiſlature*, to put them Both out of the Power of ſuch Double-Dealing *Practical Atheiſts*, whoſe *Gain* is their *Godlineſs*, whoſe *Profit* is their *Religion*, and whoſe *Intereſt* is both their *God* and *Conſcience!* Who can Betray, and Sell their *Saviour* for *Money*; and make the *Bleſſed Body and Blood of his Sacrament* the *Seal* and *Sanctuary* of the Worſt of Iniquity! Men that have the Confidence to Own the *Stated Principle* of their *Communion*, and *Open* and *Avow'd Hypocriſy*! A Principle that ought to *Qualify* its *Profeſſors* for a *Goal*, inſtead of a *Church*; Bring them to the *Scaffold*, inſtead of the *Altar*; or Advance them

them to *Haman's Punishments*, instead of his *Performents!* It is, to say no more of it, such a *Prodigious* Act of the most *Audacious Villainy*, that it seems and Equal Wonder, that ever That, against which our *Saviour* Denounc'd so many Woes, shou'ed want an *Humane Law* to Restrain it, and that We shou'd be the *Only Christian* Nation in the World without it: Or, that the *Church* and *Kingdom* shou'd be *Deny'd that Law*, which can be the Alone Support and Defence against the Ruin and Subversion of Both, from These their *Sworn*, and *for Ever Irreconcileable Enemies*. But if these *Pious Hypocrites* must not meet with their Recompence in *This* World, they may rest Assur'd, they wil not Fail of it in the *Next*; where they will find, to their Eternal Sorrow, without a Long, Habitual and Severe Repentance Here, that *God is not to be Mock'd*, that what they have *Sown* in *Dissimulation*, they shall *Reap* in Sad *Earnest*; and that what is Begun in *Seeming Devotion* Here, will End in *Real Damnation* There.

But what is there that the *Infatuation* of *Prejudice*, *Interest*, and *Party*, will not Perswade Men to Do? If it can Prevail even upon Those, who *Pretend* to Support Our *Church* and *Government*, in Spight of Their *Oaths* and *Obligations*, to Betray them; and *Partially* to give up Both in favour of Those Men, who have *Plotted* their Destruction ever since they began first to Rend it with their *Unnatural* Schism; who Deny and Confound Our Holy *Orders*, Renounce Our *Sacraments*, Defy Our *Discipline*, Ridicule Our *Articles*, Scoff at Our *Priests*; and was their *Power* Equal to their *Malice*, wou'd *Down with 'em All even to the Ground*, and Annihilate the very Name and Being of Our Church! And are *These* then the Persons to be Caress'd? Are these the *Wolves in Sheep's Cloathing*, that are to be *Invited* and *Complemented*, even by Our *Superior Pastors*, into *Christ's Fold*, to Worry and Devour it? These are Strange Politicks! And whether they Savour not of the Refin'd Spirit of *Rome*, or *Geneva*, let any Man Judge; when they *Wisely* teach Us, to *Court* Our most *Inveterate Foes*, and to *Abuse* and *Sacrifice* Our Best and most Faithful Friends! To carry on the *Blessed* Work of *Occasional Conformity*, to Prevaricate and *Halt* betwixt the *Church* and *Conventicle*; and be *Asham'd*, or *Afraid* to Own Our True Principles! upon what bottom must the *Church* stand, when These are the Conditions and Terms of Our Communion! Will nothing but Impossibilities satisfy their Unreasonable Demands; to Reconcile *Light* and *Darkness*, Unity *Order* and *Anarchy*, and strike up a *League* betwixt *Christ* and *Belial*?

And yet This is thought sufficiently *Palliated* with a little *Popular Cant* of *Moderation* and *Comprehension*, *Christian Peace and Union*, *no Persecution of Tender Consciences*, and the mighty Fears of POPERY, and other such Base and False Insinuations against the CHURCH OF ENGLAND; as if Her Doctrines were too *High-strain'd*, and ought to have their *Rigor* and *Severity*, *Temper'd* and *Qualify'd*; or, as if they Tended to bring in That more than *Egyptian* Monster of Idolatry and Superstition! By the False Pretences of *Moderation* these Designing Men serve themselves in a *Twofold* Way, both upon the *Church*, to Amuse and Cast it into a

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Dead Sleep, and then like *Dalilah*, to let in the *Philiſtines* upon *Sampſon*, by Widening a Breach in Her Conſtitution, firſt to *Weaken*, and then to Overthrow it: And on the *Diſſenters*, to *Sooth* and Encourage them in their Sins, by Mitigating *Their's* and the *Churche's Differences*; nay (which is more Aſtoniſhing) even by *Juſtifying* their Damnable Schiſm. What have Such Men to Do with *Peace and Chriſtian Union?* We may Learn this even from a *Jezabel*, That *Zimri* ſhou'd have *no Peace who Slew his Maſter*; and that we ought to Suffer for our Folly, if we are ſo Weak, as to *Truſt* Thoſe who never Fail'd of Betraying us when they were Truſted. *Comprehenſion* is ſo Nonſenſical and Wicked a Scheme of Religion, and will Produce ſuch a Deſtructive *Latitude* in it, that inſtead of Bringing the *Diſſenters* in to the *Church*, it will carry the *Church* in to *Diſſenters*, into which it is utterly Impoſſible they ever ſhou'd come upon their *Own Principles*. And as for *Perſecution of Tender-Conſciences*, if the *Church's* Aſſerting Her own *Legal* Rights and Privileges muſt be Call'd ſo, I Appeal to the *Hiſtories* of Our Kingdom, and even Thoſe Written by their Own *Party*, Whether ever They gave the *Church* the Leaſt *Favour*, or Quarter, when they had Her under their Power. Or, whether the *Barbarous* and *Bloody* Uſage of the Poor *Epiſcopal Church* in *Scotland*, may be call'd a *Perſecution*, or a Treating it with *Tenderneſs of Conſcience*; and, whether That does not give us a Fair Warning, that This is only a *Model* of the *Reformation* we muſt Expect from them Here. As for the Cry of POPERY, it has been always the *Trumpet* to All the *Sedition* and *Rebellion*, that ever Infeſted this Nation: It is the *Party-Word*, to *Exaſperate* and *Frighten* the Rabble with Groundleſs *Jealouſies* and *Fears*, againſt that *Eſtabliſh'd Church*, which is the Only *Bulwark*, under GOD and Providence, againſt *Popery* in the World. Yet ſuch is the *Intoxicating* Influence of *Faction* and *Prejudice*, it ſhall make Men Believe *Contradictions*; or, which is Worſe, *Contradict* and Act againſt their *Belief!* It ſhall make 'em the moſt Slaviſh and Abandon'd Vaſſals to their *Intereſt* and *Party*, to Preſerve and Promote which, they ſhall Root out the very Foundations and Principles of *Truth* and *Honeſty* from their Natures, Cancel the Diſtinctions of *Good* and *Evil*, ſtand *Indifferent* to *Do* Any Thing, *Say* Any Thing, and in a Word, to *Be* Any-Thing, but What they *Shou'd* Be. Now as Theſe *Prejudices* argue a very Baſe and *Diſhoneſt* Mind, ſo they muſt very Often Reſult,

6. Sixthly from a *Corruption of Manners*, and a *Profligate Life*. A Man may, without doubt, by many Long and *Habitual* Acts of Sin, as much *Debauch* his *Soul*, as his *Body*; Bring as Fatal a *Diſtemper* on the *One*, as the *Other*; and as much *Impair* his *Judgment*, as *Weaken* his *Conſtitution*. For all Vice does *Naturally* Obſcure and Pervert the Underſtanding, which is Willing to *Comply* with ſuch *Principles* as will *Juſtifie* it's *Actions*. And when once Luſt has Conquer'd the Conſcience, and it lies Stupify'd and Drown'd in Senſuality, the *Inward-Man* grows *Callows*, Harden'd againſt Remorſe, Proof againſt Advice, or Rebuke, and Deſerted by the Good Spirit of God, and given up to the *Bondage* of his

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own Passions, and the Dominion of the *Devil*. This is that Wretched and Deplorable State of Mind which the Holy Ghost Sets our by those Strong and Fearful *Metaphors*, of a *Brawny Heart*, as an *Adamant harder than Flint*, a *Conscience Sear'd with a Red hot Iron*, νοῦς ἀδόκιμος, a *Reprobate Mind*, and ἐνέργεια πλάνης, the Efficacious Power of Error, *That Men should Believe a Lye, and Rejoice in Inquity, having the Understanding Darkn'd, being Alienated from the Life of God, through the Ignotance that is in them, because of the Blindness, or Hardness of their Hearts, are past Feeling, having given Themselves over to Lasciviousness, to work all Uncleanness with Greediness*. Ephes. 4. 18, &c. Thus Vice may Destroy the *Man* long before his Death, *Bury* his *Understanding* before his *Body*, Eclipse his Reason, and Draw as it were an *Egyptian* Midnight upon his Soul. And when once the Understanding is thus *Suborn'd* by the Will, no wonder that it becomes the *Eccho* of its Dictates and Commands. Men may well be Suppos'd to *Think* according to their *Settled Practice*, and their *Lives* and *Principles* to hold a Correspondence.

Thus I have Trac'd our *Prejudices* up to their most Considerable Causes, and have Shewn how they Derive their Original from the Depravation of our Corrupted Nature, and are Woven into the very Body of our Constitution; that they Spring from the Disorder of the Imagination, and the Irregular Motion of our Passions; that they are made up of Pride, Ambition, and Self-conceit; Envy, Hatred, and Jealousy; Rashness, Turbulency, and Choler; Spleen, Moroseness, and Enthusiasm; Revenge, Lust, and Ill Nature, *Imprinted* upon the Mind by a wrong Education and Custome; *Grounded* on Ignorance, Affectation, and Singularity; *Improv'd* by the Tempting Incentives of Ill Conversation; *Justify'd* by Authority and Example; *Propagated* by Interest and Party, and *Establish'd* by Immorality and Debauchery. Such a *Malignant Composition* of the most *Venemous Ingredients*, as are enough to Raise a *Plague* among Mankind; and were not God Infinitely Merciful, *Unpeople* the World! Wherein it bears so Absolute a Sway, that it seems to be the General *Informing Principle* which Actuates, Enlivens and Inclines all our Passions, Appetites, Deliberations, and Actions.

This, I Presume, I have in some Measure Prov'd: But will crave Leave to Illustrate it a little farther from the Last Consideration: Namely, the Mischief that *Prejudice* produces,

1. First, in the Conduct of *Human Life* and *Conversation*.
2. Secondly, in the Administration of *Justice*.
3. Thirdly, in the Corruption of *Religion*.

1. And First as to the Ill Consequences it has upon the Conduct of Human Life and Conversation: Which will Appear a Double Way, Both with Regard to *Our Selves* and *Others*, in that it Hinders a Man from ever Arriving at a Just Knowledge of *Either*; and therefore, as He can never be sufficiently Humbl'd for his *Own* Infirmities, so on the Other Hand, He can never have a True Value, or Esteem, for the Virtues of his Neighbour. For when We are Prepossess'd with Odd Fantastical No-

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tions, We put a Cheat upon our Selves, and Impose a Lye upon our own Understandings; and Industriously Avoiding to Examin and Look into our Inward Circumstances, Hide our Weaknesses, as much from our own View, as Others Discovery. Hence We grow *Wise in our own Conceits*, and become Positive, Peevish, and Assuming; Uneasy, not only to our Selves, but to all those We Converse with: For, having Extinguish'd the Light of our own Reason, We endeavour to Put out the Eyes of our Brethren, and Sawcily Obtrude our Dogmatical Thoughts upon every Body; as if We had the Commission to Broach New Schemes of *Philosophy*, and the *Prerogative* of *Prescribing Faith* to the World. This is so wretchedly Forlorn a Condition, that it renders Us *Incapable* of ever *Reforming* our Errors; for We Expect the same Base *Flattery* from Mankind, that We give to our Selves; and *Pride* so Hardens Us against all wholesome *Advice*, that We scorn to Receive it from our *Friends*, much less will We *Condescend* to Learn any thing from our *Enemies*; and We had rather with *Ahab* Lose our very Lives, than Listen to a *Micaiah*, *Prophesying Evil concerning Us!* Thus as *Prejudice* Cramps, and Streightens the Mind, and renders Us Short-sighted, and Ignorant of our Selves, so does it no less Obstruct Us, in Forming a Just Sense, and Esteem of Other Men's Intrinsick Worth, and Characters. For, let any One have an *Aversion* to his Neighbour, tho' never so Groundless and Trifling, how will this Eclipse his Merit; and Prevent his Treating Him, not only with Candour, but even with Common Decency and Humanity! How difficultly will He be Brought to Allow any Perfection in Him; and shou'd He afterwards have the Happiness of a nearer Access and Acquaintance, to shew Him the Error and Folly of his *Prejudice*, How hardly will He be Constrain'd to Forget, and Wear it off! And (as there's Nothing so Aukward, and Contemptible, as Pride reduc'd to Shame) with what *Haughty Confusion* will he be Compell'd to Confess it, tho' He is Inwardly never so much Convinc'd of his Mistake! On the Contrary, let a Man be but Prepossess'd in *Favour* of Another, his Judgment stands Bi[illegible]'d, and *Retain'd*, *having his Person in Admiration because of Advantage*. He Views every Thing Magnify'd in his Reputation, and like a *Fond Lover*, will Adore even Deformity; Injuring his very *Friend* wit a Fulsom Commendation of those *Virtues* he has *Not*, and so Awakening the Malice and Jealousy of his *Enemies* to Pry into, and Discover the *Real Faults* he has; which he is forc'd not only to *Blush* for, but even to *Justify*, and to Prostitute his own Credit, in Vindication of Another's. It may further be Observ'd, that according as any Man is Engag'd in a *Party*, or *Profession*, or lies under such Particular Circumstances in his Life and Character, he shall be More, or Less Obnoxious to the Insults of his *Adversaries*, or Entitl'd to the Partial Favour of his *Friends*. What is it else that Suppresses Learning and Virtue, and Raises some Men *Unaccountably* to *Dignities* and *Preferments*, and Draws 'em up like *Fortunate Exhalations*, to Blaze in the *Firmament* of the *Church* and *State*, and oftentimes *Portend* the Disturbance and Downfal of Both? Such is the Spight, and Malice of Men of Different Imployments, that when any

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One is by Fortune, or Providence, cast upon a *Profession*, he must not expect a Fair Treatment from those of Another, especially if Attended with Honor and Grandeur. And whoever in the same Profession Arises to a *Distinguishing Excellence*, must permit all those Below him to View him with Regret, and an *Evil Eye*, and to Envy, and Calumniate those Transcendent Virtues they cannot Reach; which seem as much to Lessen and Reproach *Them*, as they Exalt *His* Due Praise and Glory. And such is the Misfortune, and Discouraging Curse of *True Merit*, that tho' it be never so Conspicuous and Shining, if it wants the Recommendation and Assistance of a *Party*, it may for ever lye Neglected, Unrewarded, and *Bury'd* in a Modest and Humble Poverty. Whilst Vice and Ignorance Domineer and *Lord* it in Wealth and Title, That like the *Poor Man* in *Ecclesiasticus*, shall scarce be Promoted to the Lowest Place in *That City which he sav'd by his Wisdom, because he is Poor.* I shall mention but One more Instance of the Malignity of *Prejudice*, which 'tis not easy to Judge, Whether it proceeds from the most Ridiculous Folly, or most Daring Wickedness, as being in One Single Act a Breach of all the Laws of *God, Nature*, and *Nations*, I mean those Impious, as well as Mistaken, Notions, *Gentlemen* Maintain of *Honor* in *Duelling*, whereby they Supersede all the Authority of Government, as if That was not a sufficient Guard for Right and Reputation, wrest the Sword of Justice into their Own Hands, Usurping the Vengeance due only to That and GOD, Palliating *Murder* under the Pretence of *Bravery*, and Cool-Bloodshed under Equity and Satisfaction.

2. But, Secondly, the Ill Effects of *Prejudice* are no less Pernicious in the *Administration* of *Justice*. For here it Confounds Right and Wrong, Annuls Property, Sets Fraud and Oppression, Extortion and Violence, above Innocence and Honesty; Makes a *Court* of *Judicature*, an *Asylum* of Villainy; the Tribunal, the Pest of the Kingdom; and the very *Law*, that was made for the Redress of Injuries, it Self the most Insupportable Injury. When GOD, who is the Sovereign *Law-Giver* and *Judge* of the *World*, Vouchsafes to give Us an *Idea* of his Immaculate Justice, 'tis by the Description of his *Impartiality*, that he is no *Respecter of Persons*. And, in the First Court of Judicature that the Erected amongst Men, he Enacted it as the *Supream Law*, and as the Prime Rule, by which all Human Laws are to be Executed, *I Charge Your Judges Hear the Causes between Your Brethren, and Judge Righteously between Every Man and his Brother, and the Stranger that is with him. Ye shall not Respect Persons in Judgment, but Ye shall Hear the Small, as well as the Great; Ye shall not be Afraid of the Face of Man, for the Judgment is God's. Thou shalt not wrest Judgment, neither take a Gift, for a Gift does Blind the Eyes of the Wise, and Pervert the Words of the Righteous. Deut. 1. 17. c. 16. v. 19.* Which Injunctions we find Ratify'd by the *Apostle* in as Express Language, *If You have Respect to Persons, You commit Sin, and are Convinc'd of the Law as Transgressors.* Jam. 2. 9.

Indeed there may be some Cases wherein a *Judge*, tho' Upright and Equitable in Himself, cannot Prevent all unjust *Partiality* in Others. 'Tis

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known; that in *Our Own Constitution*, He is Restrain'd and Regulated by the *Evidence* before him ; and must *Give Sentence* according to the Force of the *Proofs*, and *Allegations* laid down. And tho' his Integrity is never so Clear, his Sagacity never so Penetrating, yet the Truth may, in Despight of Both, be Perverted, if a Malicious Accuser will Suggest any Sly Falshood, or an Impudent and Perjur'd Witness will Swear any Thing ; or a Crafty and Insinuating Pleader will cast a False Gloss upon any Cause, before an *Ignorant*, *Credulous*, or *Pack'd Jury*. *Bribery* and *Party Revenge* will Over-turn Justice, Acquit Guilt, and Condem Innocence, notwithstanding all Care and Circumspection.

If in any Point our *Excellent Laws* may seem to be *Defective*, it may be Suppos'd to be in a *Sufficient Provision against Perjury*. For how many Courts furnish Us with Frequent Instances of *Suborn'd Witnesses*, That will Defy both *God* and their *Conscience* ; who are bereft of all Sense of *Shame*, *Religion*, or *Fear*, and will be *Hir'd* for a Little *Money*, especially if to Serve their own *Malignant Faction*, to Swallow any Oath that can be *Invented* ! And yet (which is a very Melancholy Reflection) our *Fortunes*, *Characters*, *Estates* and *Lives*, must Ly at the Mercy of these *Cursed Miscreants*, who may Ruin the Best and Greatest Man in the Nation with the Little Hazard of the *Punishment*, and *Scandal* of the *Pillory*. Under Favour, There is not the Least Proportion betwit that *Penalty*, which *Impudent* and *Over-Grown Offenders* have Learnt to Despise, and the Prodigious Sin, and *Irreparable* Injury and Mischief that Attends it. No Man's Life, or Reputation, are Secure from the Insolent Attempts of these *Insatiable*, *Mercenary*, *Blood Hounds*, whom the *Hebrew* Law of *Retaliation* can alone Restrain. Wherein it was Enacted by GOD, That if *A False Witness rose up against any Man, to Testify against Him, that which was wrong, that it should be done unto Him as He Thought to have done unto His Brother ; that the Judge's Eye should not Pity, but Life go for Life, Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot*. Deut. 19.16,&c.

I shall not Presume to Direct my *Superiors*, but with Submission, in this *Perilous Case*, there cannot be too much *Equity* shewn ; it may seem here Highly *Expedient* to *Temper* the *Rigor* and *Letter* of the *Law* ; All *Circumstances* ought Sedately to be *Ponder'd*, and the *Whole Course* and Tenor of a Man's Life and Character, otherwise *Irreprehensible*, set in Opposition, to Counterballance the *Suspicious* Evidence given in of One *Single* Action. If ever a *Becoming Mercy* may be Allow'd to *Soften* Justice, in this *Case* it may be Requisite and *Praise-worthy* ; Wherein, not only the *Sacred Dignity* of a *Whole Order* is concern'd, but every Man's Reputation, Dear as his Life, may be as *Equally* Struck at, as *Maliciously* Taken away. Otherwise, notwithstanding the Admirable *Contrivance* of Our Laws, and the Uprightness of those that Administer Justice, the very *Law it self* (I Dread to Speak it !) may prove Unfortunately almost an *Inevitable Snare :* and Secret *Artifice*, Infidious *Virulence*, and Deep-working *Revenge*, drive out that *Old English Integrity*, *and Sincerity*, for which We have been ever so Justly Renown'd. But to Detain You no

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longer with a Digreſſion upon this *Lamentable Caſe*, againſt which it may be Wiſh'd Our *Wiſe Legiſlators* will provide.

I intreat Your Patience, Laſtly, To ſhew the Dangerous Conſequence of *Prejudice* in *Religion*. And truly Here the *Malady* ſeems ſo Inveterate, that the *Patient* gives Himſelf over, and Nauſeates and Deſpiſes both his *Remedy*, and *Phyſician*. When Men have Rais'd for Themſelves, *New* and *Anomalous Plans* of *Religion*, Suitable to their Inclinations, and Agreeable to their Lives, they will *Wreſt* the *Word of God* to Defend their Own *Inventions*, rather than *Relinquiſh* 'em. And 'tis very ſtrange, conſidering the Plainneſs and Perſpicuity of the *Holy Scriptures*, that there were never ſince the Foundation of Chriſtianity, any *Falſe Doctrines*, *Hereſies* or *Schiſms*, Broach'd or Propagated in the Word, tho' never ſo *Extravagant*, *Shocking*, and *Inconſiſtent* with each other, but have Equally laid their Claim to the Inſpir'd Writings for their *Juſtification*; and ſet up the *Goſpel*, as the *Univerſal Standard* of their Truth and Authority. This was the Fraudulent Stratagem of the *Grand Founder*, and Father of All *Falſhood*, the *Devil*, who thought himſelf Secure of Betraying the Very *Son of God* with Its Deluſion; and by which the *Socinians*, who Copy ſo perfectly after Their *Maſter*, endeavour to Diſprove His *Divinity*. And what Abſurdity can be ever ſo Nonſenſical, and Flagitious, that Men's *Prejudices* cannot enable 'em to Swallow; when through Theſe, they ſhall Dare to *Counterfeit* G O D's *Commiſſion*, to *Blaſpheme* His Holy *Inſpirations*, to *Impeach* the *Divine Veracity* of Contradiction, to *Arraign* the *God of Truth* for *Falſhood*, and to Bring *Omniſcience* to Seal to the *Forgery* of a *Lye*? For what elſe can all that Multitude of Opinions, that Diſtinguiſhes the ſeveral *Claſſes*, *Sects*, *Diviſions*, and *Sub Diviſions* of Pretended *Chriſtians* and *Churches* in the World be Call'd? Which are Drawn like ſo many *Lines* from a *Center*, all *Uniting* in the *Same Point*, yet *Separated* and Widening from each Other. Some Placing Religion in *Speculation* and *Myſtical Viſion*, Others in Meer *External Pomp*, and *Profeſſion*, and not a Few in a Bold, Conceited, Ignorant *Confidence* and *Preſumption*. One Exalting *Morality* above the *Goſpel*, Another Intirely *Excluding* it. This Repreſenting *Chriſtianity*, as a *Commodious* and *Genteel* Inſtitution, and Complying with our Appetites and Pleaſures; and Another as a *Sharp*, *Rigid*, and *Melancholly Diſcipline*, wholly Incompatible with Human Life. *This*, by Indulging Men in Vice, making them *Libertines* and *Atheiſts*, *That*, by Setting up an *Impracticable* Virtue, *Quietiſts*, and *Enthuſiaſts*. Here We find a People holding Variety of *Sacraments* and *Orders*, There Others utterly Denying Both. Some Pretending the *Pope* as a *Supream Judge* of their *Faith*, Another Setting *Tradition*, and *Councels* above Him; And a Third Sort for Reſting in the Suggeſtions of a *Private Spirit*. And all in their Way Aſſuming a Kind of *Infallibility*; as if *Truth* Chang'd its *Form* and Appearance according to the *Difference* of Men's *Humours*, or *Climates*. And truly he that Reads their *Hiſtories* and *Controverſies*, will find ſcarce any Thing Elſe, but a *Party-Prejudice* Running through them all. Thus every *Sect* has its *Par-*

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ticular Prejudice, which Governs their Reason and Religion; It can make a *Jew* Crucify his *King* and *Saviour*; a *Mahometan*, and *Socinian*, *Un-God* him; a *Papist Devour* him; a *Lutheran* hold a *Vertual* and *Real*, and yet a *Local* Presence of *Christ*'s Body in the Holy *Eucharist*; a *Calvinist* believe GOD from all Eternity, to *Reprobate* the whole World, but Himself and his Brethren; and an *English Fanatick* (the Greatest Monster of 'em all!) in a *Sordid Imitation* of Him, Rend the Church into Schism and Distraction, and Anemathize *Bishops*, to set up *Lay-Elders* and *Occasional Conformists*. Thus Fatally does *Prejudice* Mislead Men into the most Damnable *Heresy* and *Infidelity*; For *Errors in Judgment* will be found to Endanger our Salvation, as much as *Errors in Practice*; and 'tis scarce Possible, there should be *One* without the *Other*. And This St. *Paul* has given Us a Lively Example of in Himself, Who with an *Erroneous* and *Prejudic'd* Conscience, as a Strict and Malignant *Jew*, might have Forfeited the Benefit of his *Persecuted Saviour's* Sufferings, had not his *Saviour* Himself, by a *Miraculous* Mercy, Interpos'd for his Conversion.

Now, What an Infinite and Invaluable *Blessing* do We Enjoy; Who, by GOD's *Preventing Grace*, are *Baptiz'd*, and *Educated* in a *Church*, whose Primitive *Creeds*, Orthodox *Articles*, and Charitable *Discipline*, are the most Efficacious Means, either to *Auticipate*, or *Eradicate*, all these *Prejudices*! A *Church*, which if GOD, in his utmost Wrath, should permit its *Enemies* to *Subvert*, We may Justly Conclude, that the *Great Day* of *Final Retributien* is Drawing near; and that Men's Sins and *Prejudices* are Ripe for *Divine* Judgment, and Call down Vengeance upon that Wicked Earth, in which *Scarce any* True *Faith shall be Found!*

To Conclude, Next to a Firm Adhesion to, and Unshaken Perseverance in, the Doctrine of This BEST of CHURCHES, which no Seducing *Prejudice* can Pervert; no Phanatick Enthusiasm Corrupt; no Superstitious Abomination Defile; and whose only Stain and Reproach are those *Double Apostates*, that Trim and Pryvaricate with Her Communion, which must End in Her Dissolution: If any among Us, notwithstanding Her Excellent Rules to Prevent it, are Misled with *Prejudice*, as even the Best of Men may be Obnoxious to it, let Us Nicely and Diligently Examine into the *Nature*, and *Grounds* of our most Holy Religion; which Consists, not so much in a Laborious Search of Learning, and an Accurate Skill in Distinguishing the Subtle Sophistry of Controversy, as in what the Scripture calls a Resign'd and Ready Will to *Believe* and *Obey*, whereby *We shall know of the Doctrine, whether it be of God*, by an Honest Mind, and a *Pure and Humble Heart, holding the Mystery of Faith in a Good Conscience*; which if We *put away*, We shall certainly suffer *Shipwrack* in the Dubious Course of Our Salvation. Let Us Labour so to Conquer Our Passions, and particularly That Great *Leaven* of *Pride*, that *Ferments* them, that We may attain to that Habit and Perfection the *Apostles* Describes, of having *Our Reason and Senses Exercis'd to Discern both Good and Evil*. Let Us Weigh, Measure, and Compare One *Principle* with Another, and never Presume to Settle any Thing as a *Principle*

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in Our Minds, but upon the Authority, and Conviction of *Reason*, and *Revelation*, the only sure Foundation We can Build upon. And to make these Our Endeavours Successful, We must have a constant Application to the *Throne of Grace*, for the Divine Assistance, to Supply the Defects of Our Nature, by the Gifts and Efficacious Succours of the Blessed *Spirit of Truth*, to Conduct Our Wandring Steps through this *Dark Vale of Sin and Misery*, and to *Lead Us into that Truth* from which no Temptation may ever Seduce, or Divert Us.

Thus far it lies in Every One's Power to Correct, or Subdue his *Own Errors*; this is every Man's particular Care, and *Private Province*, to Amend what may Respect his *Own* Life. But those *Publick Causes* of *Prejudice*, which Affect the *Body Politick*, and Strike at the *National* Interest and Safety, call for the Assistance of the *Magistrate*, and the Power, and Execution of the Law, upon which They are such an Open Violation and Reproach.

Amongst which we may Single out, as the most Notorious, Those *Illegal Seminaries*, that are Planted up and down in Several Parts of This Kingdom, as 'twere so Many *Schismatical Universities*, Set up in Opposition against the ESTABLISH'D CHURCH, and These *Royal Fountains of Its Learning*, for the Education of Youth in all the Poysnous Principles of *Fanaticism* and *Faction*; and to Debauch Them with the Corrupted *Maxims* of *Republicanism*, which in Our Constitution has, and must for ever end in *Anarchy*, and Confusion. And is it not therefore *High Time* for the *Law* to take Cognizance of Such a *Growing Mischief*, which if Suffer'd to go on with Connivance and Impunity, will Gradually gather Strength, Rise into *Corporations*, and *Societies* of *Schism*, to Propagate a *Generation of Vipers*, that will Eat through the very *Bowels* of Our *Church*, and *Perpetuate* Their *Dissension* to *Posterity!*

It is too Notorious, how Liberal the *Enemies* of *Our Church* and *State* have been, in Contributing to *Maintain* and *Support* Them; well Knowing, that They must Inevitably End in the Ruin of Our *Monarchical*, and *Episcopal* Government. This is a Sufficient Argument, how *Little* They *Deserve*, and how *Much* They will *Abuse*, Any *Indulgence* that is Granted Them! But These are such Sort of ACADEMICAL CONVENTICLES, as They never yet Had (and We Hope in GOD never will Have) Any TOLERATION for! Were it only and Infringement upon the *Rights* and *Privileges* of *This Place*, Granted, Continued, Confirm'd, and Deliver'd down to It by the *Indisputed Authority*, and Various *Acts* of *Kings*, *Queens*, and *Parliaments*, it might be a very *Justifiable* Cause of *Complaint*, for the Redress of such an Insupportable Grievance. But This is a Transgression of a Much *Higher* Nature, 'tis no less than *an Usurpation of the Prerogative of the Crown* (which Our Wise *Senate* has Declar'd so *Sacred* and *Inviolable*) and which, if not speedily Prevented, will in Time Pluck it from Our *Prince's* Head. Upon which it can never Rest Safe, or Secure, but as 'tis Upheld by the *Principles* and Doctines of the CHURCH OF ENGLAND, as Distinguish'd from All Other *Reform'd Churches*,

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Doubtleſs out of Theſe *Schools* and *Nurſeries* of *Rebellion*, have *Spawn'd* That Multitude of *Factious*, *Hetherodoxs*, *Atheiſtical*, *Lewd* Books, and *Seditious* Libels, which are every day *Publiſh'd* againſt *Monarchy*, and the Eſtabliſh'd *Hierarchy*, and *Religion*, to the Encouragement of *Vice*, the Deſtruction of *Piety*, and the Scandal and Extirpation of Our *Law*, *Nation*, and *Government*. What *Church*, or *Kingdom* in the World, would Patiently *Endure* to See it Self thus *Provokingly* Affronted ? And the Memory of the BLESSED MARTYR, the Greateſt *Glory* and *Defender* of Both, made the Infamous Subject of Scorn and Drollery, whilſt the *Laſt Branch* of the *Royal Family* is notwithſtanding ———*Yet*, GOD be Bleſs'd ! *Flouriſhing* on the *Throne !* What can be the Meaning of Thoſe *Juſtifications*, that are now every where Publiſh'd, of That *Horrid Rebellion*, both out of the *Preſs* (and, to Its Eternal Diſgrace !) out of the *very Pulpit* ; together with the Impudent *Burleſquing* the Diſmal *Murder* of HER ROYAL GRAND-FATHER, but to *Prepare* the Nation to *Act* over the *Same Bloody Tragedy* Agen ? If an *Heathen* Republick wou'd not Suffer the *Myſteries* of a *Falſe* Religion to be *Profan'd*, What *Holy* Indignation, what *Zealous* Reſolution, what *Ardent* Affection, Ought We to ſhew in the Defence of the Venerable *Myſteries* of Our *True Religion*, which is thus Openly Attack'd, with Reviling *Scoffs*, and Ridiculing *Blaſphemy* ! Theſe are ſuch *Crying Sins*, as are Enough to Sink Our *Place an Nation* into Everlaſting Vengeance, if not Prevented by a Timely Execution of the *Law* upon ſuch Enormous and Unheard-of Offences.

Conſider therefore, MY LORDS, You that are the *Miniſters of God*, *and Bear not the Sword in Vain*, that You are *Appointed as Revengers to Execute Wrath upon Thoſe that do Evil*. Thus You may Avert the Judgments We have Juſt Cauſe to Fear, and Bring down a Bleſſing upon Our Government and Kingdom, and Eſtabliſh Both in Peace, Happineſs and Tranquility.

Now to the Great and Impartial Judge of the Secrets of All Hearts, with whom there is no Reſpect of Perſons, unto Him that ſitteth on the Throne, be Glory in the Church by Chriſt Jeſus, throughout All Ages World without End.

F I N I S.